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fractures had been shown to be different from those of the bones split by man, the latter being longitudinal. Mr. Blake further stated, in reply to a question put to him by Dr. Charnock, that he could not point out the exact position of the cave wherein Dr. Dupont had made the recent discoveries, but he believed it was higher up the river than the caves he himself had visited in company with the Chairman. There had been discovered in that vicinity twenty-eight bone caves. Mr. Blake referred to a diagram to explain the character of the strata. At a level of two hundred feet above the river, there was a deposit of angular pebbles; under that (in the caves) were various stalagmite beds, and a deposit of sand, called by Dr. Dupont *lehm*, or *limon fluviatile*, formed by the action of the river which had left it. This deposit was very different from the angular pebble deposit overlying it, containing bones of reindeer. Beneath all was a stratum of rolled pebbles which had been for a longer time exposed to the action of water, and in that the remains of beaver were found. In the *lehm* deposit at the Naulette cave human remains were discovered, and among them the jaw of a man of an age far more ancient than that of the reindeer period. In the stratified deposit, now called by Dr. Dupont *limon inférieur*, a succession of the remains of different extinct animals was found, including the rhinoceros, elephant, and bear, and now Dr. Dupont had discovered the bones of the cave lion associated with the remains of man, the bones being split longitudinally and evidently under the same conditions as other bones of the same period which had been described from other caves. The only osseous remains of the man of that period had been shown to the Society last autumn. In the cave in the South of France there was found a human tooth and a finger bone, associated with the hyæna and rhinoceros. It was a rarity to find the bones of the rhinoceros split by man in the caves of France, but now the fact had been proved in the bone caves of Belgium. He hoped that Dr. Dupont would continue his valuable researches in those caves.

On the Topographical Nomenclature of Turkish Asia Minor. By HYDE CLARKE, Esq., Member of the German Oriental Society, of the American Oriental Society, of the Academy of Anatolia, of the Royal Society of Northern Antiquaries, of the Institute of Civil Engineers of Vienna.

I SHALL first proceed to notice the affinities between names in Turkistan or Tartary, as obtained from the pages of Vambéry, and of which I have recognised Osmanlee equivalents.

Kahrman is described as on the Khiva road, and Karaman as the name of a Turkoman tribe; with these I compare Karaman, the name of a town and eyalet in Anatolia, known to Europeans as Caramania. Ooloo Balkan and Kuchuk (or Little) Balkan, are named as on the Khiva road. The title of the Balkan mountains in Roomelia readily suggests itself. Kara Balkan is a name of a Turkoman tribe. This form of Ooloo Balkan will be found in Anatolia. It is enough to name Ooloo Borloo, Ooloo Kyshla. Gumush Tepe, or the Silver Hill or Mound, is repeated naturally in Anatolia as Gumush Tepe, and as

Gunush Dagħ, or Silver Mountain. I do not consider the epithet necessarily betokens the presence of silver, but that it may be applied to a white hill.

The epithet for black, *kara*, is of course as freely used in Turkistan as by the Osmanlees ; also that for white, *ak*, and that for red, *kyzyl*. *Kara tepeli*, black hill, is on the South Caspian. *Ak soo*, the white water or white river, in Chinese Tartary, is a name commonly repeated in the west. *Ak meşjid*, the white mosque or chapel, White-church, is found in Khiva. *Kyzyl Takir* is a name on the Khiva road. *Kyzyl* is a common epithet throughout the west. *Takir Dagħ* is the Osmanlee name for Rodesto, on the Sea of Marmora. *Orta-kuju*, another station on the Khiva road, is a constant name in the west ; as *Ortakeue*, or middle village, being the Osmanlee equivalent for Middleton or Milton. *Karakol*, on the Khiva and Bokhara road, the name for a guardhouse on a road, is common throughout the west, in Asia and Europe ; so, too, is *Derbend* or *Derwend*, the name for a pass or gorge. *Yeni Hissar*, New Castle, in Chinese Tartary, is another of the same class.

Common names of villages and hamlets in the west are paralleled by *Khojalar*, in Kiya ; *Kanki*, in Khiva ; *Boghdala*, on the Khiva road ; *Dar*, on the Khiva and Mesjid road ; *Khoja Ili*, on the Khiva and Kungrad road ; *Geukchek*, on the same road ; *Shikhlar*, in Khiva. *Burunjik*, a Turkoman tribe. *Chavdar*, the name of a Turkoman tribe, we have repeated in *Chavdar Hissar* in Anatolia ; so, too, the name of *Geuklan*, another tribe, and of *Yalova*. *Karaval*, a name of a Turkoman tribe, I take to be the common form *Kara aoghl* in Southern Anatolia.

Of the repetition of familiar names of towns, may be cited *Khandek*, in Chinese Tartary and in Anatolia. The more remarkable, however, are in a group in the Smyrna district : *Bainder*, in the Cayster valley ; *Eudemish*, the next town beyond it ; *Ooshak*, a town of the interior. *Baindir* is likewise the name of another town in Anatolia. It would appear as if offshoots of the Eutemish and Baindir tribes had wandered into the Cayster or Little Mæander upper valley, and there formed stations.

When Professor Vambéry's Dictionary of the Jagatai language appears, this may give us more information, as it will afford materials for parallel forms of Osmanlee and Jagatai. If we possessed a greater number of names in Tartary, we should have better means of comparing with the Ottoman empire ; for, as the system of the formation of local names is everywhere the same, the names of villages will correspond.

One of the most interesting topics of inquiry, is that as to the tribes of Turkistan participating in the various conquests of the west. For this we want likewise a bederoll. Mr J. S. Taylor, H.B.M. consul at Erzeroom, has occupied himself in collecting the names of Arab tribes and families ; but we want the same labour for the Turkomans. So far as the above few facts go, they confirm the historical account of the migration from east to west of these tribes. It is to be observed, that some of the names of tribes given in Vambéry are derived from localities ; and, in the absence of more specific and detailed information, we are in no position to generalise.

Then, too, comes the question of the racial character of the tribes of Turkistan, and of those nomad or settled in Asia Minor. There can be no doubt that in Asia Minor we have more than one distinct type. So, too, among the Krim Tartars, now in the Dobruja; and everywhere the Turks are distributed. What I have noticed in Anatolia, among the Krim Tartars, and among the Daghestanlis, is, that the upper classes resembled the Osmanlees, while the lower classes had a greater or less Mongol tendency, with eyes and cheek bones approaching the Mongol type. Among the Nogais, I did not notice any people of Osmanlee type. Among the tribes whose migrations I had the opportunity of witnessing, were the Yuruk and other Kyzilbash Turkomans, Krim Tartars, Koords, Nogais, and the so-called Circassians and Chetchens.

The general basis of Turkish topographical nomenclature, in the east or the west, in Chinese Tartary or Roumelia, in Krim Tartary or Persia, is of course the application of common terms, as mountain, hill, mound, stone, river, water, lake, pass, ford, spring, castle, village, plane tree, poplar, etc., with the epithets great, small, black, white, red, green, gold, silver, snow, old, new, middle. Thus for mountains we have snow, white, silver, goose, black, gold, red; for rivers we have black, white, red, green, yellow, sky, dry.

With regard to numerals, three, five, seven, and forty are favourites. We have *keurk gechid*, forty fords; *keurk aghaj*, forty trees; *keurk kilisse*, forty churches.

The names generally are such as we used in Anglo-Saxon times, and we still apply in naming objects and places in America, Australia, and New Zealand. There are, however, features to be observed in those parts of the Turkish domains where they have supplanted a settled race. The Greek rivers retain sometimes the old name, as the *Mendereh*, the Mæander of Anatolia; but the Cayster becomes the *Kuchuk Mendereh*, or Little Mæander. Generally speaking, the rivers are renamed with Turkish names, denoting that when the Turkish immigrants arrived, the wave of war had already passed over, sweeping away the old local population, and bringing in a population sufficiently numerous to use its own language alone. It is rarely the name of a Greek city is saved, and then chiefly of those places on the coast which held out longest. Such are Smyrna, Pergamus, Magnesia ad Sipylum, Phocæa, in Western Anatolia. Ephesus is lost as a name, but preserved in a Greek form of *Agios Theologos*, represented by *Ayasolook*. Tralles was changed, and Magnesia ad Mæandrum totally lost. Perishing Sardis was saved, but Philadelphia and Thyatira adopted Turkish names. It is only a few great towns, which stood their siege, capitulated, and maintained a partial Christian population, which retained their Greek names. Of this we have an example in Ephesus.

In most cases, all but the walls of the city or citadel had perished, and these were used as sheep or cattle folds, with the simple name of *Hissar*, the equivalent of Chester and Caster. Thus we have:—*Karak Hissar*, Black Castle; *Karajah Hissar*, Blackish Castle; *Ak Hissar*, White Castle, Whitechester; *Kyzil Hissar*, Red Castle; *Gyuzel*

Hissar, Fair Castle ; *Eske Hissar*, Old Castle, Old Chester. *Veeran*, or *viran* and *esseer*, ruins, is quite as common a name. *Sheher*, city, applies as much to a ruined city as a new one ; and *veeran sheher*, or ruined city, is a special name. Thus we have reproduced the same features as in Anglo-Saxon Britain ; and it is only fair to believe they represent the like facts and events.

In Greece, although it was possessed by the Turks for centuries, we find few Turkish names, and the Greek nomenclature is largely preserved. In Wales, too, we find Welsh names, and few English names.

England must represent a conquest by the Anglo-Saxons in mass, when the country population was driven forward or extirpated ; when it was unsafe to keep its members as slaves, with a ready refuge to their brethren in the field ; and when the only portions of included population saved, would be the inhabitants of such towns as capitulated. It may, however, be very much questioned, if the evidence of local names is to be taken, whether London itself could have long preserved its former inhabitants after its occupation by the invaders.

What we find in England and Turkey is identical ; but it is very different from what took place after the conquest of Gaul by the Franks, of Burgundy by the Burgundians, of Italy by the Lombards, of Spain by the Goths, and of Russia by the Warings. If we go beyond the Turkish districts in their empire, we come upon Greek, Albanian, Bulgarian, Servian, Wallak, Russian, Lesghian, Armenian, Koord, and Arab ; as around England we had at one time Cornish, Welsh, Cumbrian, and Erse, and still have Welsh and Erse, the latter bounding the northern advance.

We find in Turkey another anthropological detail of interest, the acquisition or non-acquisition of the language of the conquerors. The rayah Greeks, or native Christians of Anatolia, assumed Turkish as their sole language, though obsolete Greek was read by the priests for religious service. In Candia, although one-third of the Greek population is Mussulman, and uses a foreign language for its worship, its sole spoken language is Greek.

The question of the forced conversion of bodies of Christian natives of Anatolia to Islam, is not worth long consideration in reference to the present population. Many were doubtless converted by interest, and many by force ; but these have no representatives in the population of the interior, settled or nomad, in the hills or plains, Turkoman or Yurook. On the west we find no new Turkish populations ; on the east we are encountered by Lesghians, Armenians, and Koords. Nothing better attests the decline and reduction of the old population of Western Anatolia, than the advance of the Koords, who may be found at the head of the Mæander valley. Indeed, the advance of the Turkoman nomads, when supreme, must have been fatal to the Christian cultivators ; and the nomads reach the coast even now at every point. They come in sight of Smyrna within five miles. While the nomads swept the plains, some of their tribes occupied the hills, so that the Christians had no refuge but the great towns, where they were protected by treaties and charters.

To these observations on the Turkomans of Asia Minor I will add

some on the Kizzilbash, in consequence of the publication of a report of Mr. J. G. Taylor, H.B.M. consul in Koordistan, who, on my recommendation, has been lately named as Local Secretary for Erzeroom. Mr. Taylor says, the Kizzilbash are semi-independent, as secure in their inaccessible or difficult mountains; they pay what duties they like, refuse recruits, and disobey mudiers or sub-governors, other than those of their own race, and approved by themselves. Mr. Taylor estimates their whole number at not less than 200,000 men. (?)

Their chiefs are rich in their own rude way, but the great majority of the Kizzilbash are hopelessly poor, from the large amount they are yearly obliged to pay their aghas or chiefs, who take a fifth of their agricultural produce, and a certain number of sheep, butter, and money yearly.

Their religion is a curious mixture of Islam, Christianity, and Paganism. They worship the sun, large stones, and trees, and profess many other doctrines, which Mr. Taylor considers were originally derived from the Kerametta and Assassins, who rose in the third century of the Hegira, being common to the Noseegreet and Druses of Mount Lebanon, and other parts of Syria. On these subjects, Mr. Taylor, who is an accomplished Arabic scholar, is one of our chief authorities. He says, in the jumble of Kizzilbash religion, Ali holds the chief place, but they regard Jesus Christ with particular respect, as they, in fact, believe that all the prophets and holy men from Adam to Ali were but different incarnations of the Deity. Ali, as coming last, they reverence most.

Mysterious and scandalous rites, totally unfounded in fact, have been attributed to them; such as the promiscuous intercourse of the sexes in a previously darkened room. This scandal, Mr. Taylor considers, has arisen from the secrecy they observe during their prayer-meetings, at which, on stated occasions, they partake of consecrated bread and wine; they are totally ignorant of reading and writing, and therefore generally fanatics in their faith. In religious matters, they, therefore, implicitly obey the guidance of their spiritual chiefs, called Deydees and Peyeds, who, under the circumstances, exercise unbounded influence over them, and preside at their prayer-meetings, on which occasions they chant the praises and attributes of Ali and the twelve Ismans.

Mr. Taylor says that some of the Kizzilbash, including an influential chief and his followers, have embraced Protestant doctrines from an American missionary to the Armenians.

He states that the Kizzilbash exist not only in the Deyvain in Koordistan, but everywhere from there to Constantinople, including the districts about Sivas, and the mountains near Malatia, Paloo, Adiamoo, and Kharspool, and that they are generally disaffected to the Osmanlees, to whom Mr. Taylor thinks they would be dangerous in case of a Russian invasion on that side. It may be doubted, however, whether much as they dislike the Osmanlee, they know any kind of Christians so little as to prefer the latter; they would most likely be found, as of old, on the side of the Osmanlee.

I have met the Kizzilbash or Red Head in the West of Asia Minor,

in the mountains and valleys of the Mæander, the Cayster, and the Hermies, and, I believe, he is to be found on the south coast, and in the east beyond Turkey. In Western Asia Minor they are called Yurucks, and are by the Christians confounded with the gipsies. Their area is to be extended far beyond Mr. Taylor's limits, and they are deserving of special investigation. Mr. Taylor's observations are a good foundation.

I have given, on this occasion, evidence of the origin of the Turkoman population of Asia Minor from Turkistan in confirmation of the historical testimony; but in my report to the Society in Western Asia Minor, I have called attention to the circumstance that there are ethnological differences among the Turks of Asia Minor, and that they include two if not three races. The Osmanlees differ from the Kizzilbashs, but there appear to be Turkomans distinct from the two. The eye of the Mongol type is not common in Western Asia Minor, though I have observed the Mongol face and feet, it may have been in the case of black or Crim Tatars. Among the Crim Tatars, I have observed the Mongol type much more developed.

The only distinction I have noticed among the Kizzilbashs has been in the form of the ear, and I have seen the top overlapping, but this may have been from the turban pressing upon it.

Some of the mountain tribes freely yield volunteer irregular Bashibazooks, but the regular Kizzilbashs do not, and neither willingly supply conscripts for the regular army. Among the Bashibazooks, I have seen some very fine men. The regular Kizzilbashs have appeared to me more wiry.

The Kizzilbash is poor and dirty, and his women are commonly dirtily dressed, which is a necessary consequence of their drudgery. The women do most of the hard work, while, with the Osmanlees, the men work and the women attend to their household duties. Many of the Kizzilbashs are wood-cutters and charcoal burners, and the women are to be seen sawing the wood, and loading the mules and leading them, while the man scampers along with his gun or rides.

This state of affairs led me to make an inquiry. I have observed that commonly, where the women have distinct rights of property, as in France or Belgium, they get a heavy share of the work. I have seen a woman, a cow, and a donkey harnessed to a plough, of which a man held the stilts; but the woman, most likely, had a distinct inheritance in a small parcel of same field. Under such circumstances, the men are found the best dressed. The rajah or Turkish-speaking Greeks of Asia Minor work their women heavily in the fields, but then the wives transact the money business, and the daughters hold the chief shares in the inheritance.

I suspect the Kizzilbash women must be under like circumstances, though I was assured to the contrary by well-informed persons, who, of course, had no positive information one way or the other. At length I got an occasion to test it, and we said to a Kizzilbash chief, "We wish to know what you do with your money when you sell timber; whether you keep it yourself or give it to your wives?" After trying to ascertain which solution would be most pleasing, and,

being left to himself with an assurance the answer was only on a matter of curiosity, he said, "We give our money to our wives."

I always understood, like Mr. Taylor, that the women attend the prayer-meetings, that the meetings are strictly guarded by sentries, and that only the initiate are admitted; and I have heard the same aspersions, which seem altogether inconsistent with the habits of the people. Of their rites I know nothing, but consider them to be secretaries of Ali, from the public appellation of Kizzilbashes. I have found them ignorant of reading and writing, improvident in their habits, and not always reliable in their transactions, differing much from the Osmanlee.

They speak Turkish with a strong Turkoman accent; this, however, of itself is no strict ethnological proof of Turkoman descent; but the most anomalous member of the Turkish group is the Osmanlee himself, who shows a high character as decidedly as some members show a Mongol character. The Turkish group is more probably composed of elements brought together by political influences, and necessarily using the same language, than composed of homogeneous Monological elements. Within an historical period tribes of Northern Asia have lost and acquired a Turkish language. The solution of these questions involves the solution of the history of the Turkish history and migrations. The relations between the Turk, the Manchoo, and the Mongol are very curious and suggestive, and they have been mixed together on various occasions.

Besides the strict questions of race and language there is that of religion. I do not understand from Mr. Taylor's references that he intends to suggest any southern racial influence, but only the possible spread of Assassin dogmas. The Ali dogmas were possibly acquired in the migration through Persia, but the Assassin and Syrian dogmas may have been subsequently adopted.

Mr. MACKENZIE made some remarks on the adoption of the Turkish language by the rayah Greeks. He said, a similar practice had prevailed in Egypt, where the priests read the Coptic language without understanding it.

The CHAIRMAN, referring to Dr. Clarke's remark as to the Djaghataï, said that the Library of the East India Company contained a fine MS. in that language, called Bâbur Nâmeh. The Djagatâï was principally derived from the Uighur, which also formed the basis of the language of the Osmanli Turks. The author of the paper had noticed, that among the Anatolians, the Krim Tâtárs, etc., the upper classes resembled the Osmanlis, while the lower classes approached the Mongol type. The Chairman had noticed in Hungary that many of the lower orders resembled the Mongols, which convinced him that the Huns had never been entirely driven out of that country. Might not this have arisen in Anatolia, and through the alliances of the Upper classes with the Georgians and Circassians. Referring to the topographical nomenclature of the paper, the Chairman said mistakes often arose through confounding similar-sounding words: thus, Kahrîman, on the Khiva road, might mean "The Hill of Pomegranates;" whereas Ka-

rāmān, or Caramania, was probably derived from the name of a tribe or prince. Again, Balkan meant "a chain of mountains," and Ooloo Balkan signified the Great Balkan. Now, in Kalmuck *ula*, *ola ohla*, *gola* (from which, no doubt, the slaves got their *gora*) meant a "mountain," and in Mantchu, *ula* meant a "river." There was the Kirin Ula and the Sahalien Ula, *i.e.* "the black river," which the Chinese called *Hih lung keang*, *i.e.*, "the black dragon river;" and the Tunguses, the *Amur* or *Yamur*, *i.e.*, "the great river." This little word *ula* had found its way into Finland, where there was a town named Uleaborg, at the mouth of the Ulea, which the Finns called *Uula*. Hæmus, the classical name of the Balkan (whence the Turks got their *Emineh Dagh*), was said to be derived from Hæmus, son of Boreas, who was changed into a mountain. It was perhaps the only Sanskrit local name in Europe; and was, doubtless, from *hima*, snow. The Imaus of Pliny, which, according to some, referred to a part of the Taurus chain in Asia Minor, and by others, to the Himālaya itself, meant the same thing. Pliny himself was aware that in the language of the natives Imaus meant "snowy." Further, Himalaya in Sanskrit signified "the abode of snow."

Mr. HYDE CLARKE said that the difference between the Osmanlees and the lower classes had been attributed by the Chairman to intermarriages with Circassians and Georgians, though he was not inclined to adopt that opinion. Among the Krim Tartars there was a great distinction between the upper and the lower classes, the former having countenances resembling Europeans. But that was not the case with the Turkomans. He never knew a distinct Mongol type of face among them, and in that respect they were very different from the Krim Tartars, who had a distinct Mongol character. It was true that the higher classes in Turkey had intermarried with the Georgians and Circassians, but it became difficult to ascertain what had become of the offspring of those intermarriages, because the difference of type was not confined to the upper classes. It was a remarkable fact that there would seldom be found in Constantinople the descendant of an ancient historical family. It was the same also in the provinces; their offspring appeared to become extinct in two or three generations. He was therefore inclined to doubt whether the difference in type was owing to intermarriages, which had produced an extinction of the mixed offspring.

The next paper read was on a stone axe from Brazil.

Notes on a Stone Axe from the Rio Madera, Empire of Brazil. By
KENNETH R. H. MACKENZIE, F.S.A., F.A.S.L.

THE axe now laid upon the table presents few points on which any comment is necessary; but, in the unavoidable absence of Mr. Henry George Williams, our local secretary for Ceará, North Brazils, he has requested me to communicate its history so far as known, and at the same time present it to the Museum of the Society.

A half-caste Indian trader, Domenico Fuente, in the course of his business, proceeded as far west as the Rio Madera, about 60° west longitude, the point of confluence with the Solimoens (as the Amazonas